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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

The dying patient need not know how near death is, according to the Archbishop of Canterbury, sounding off on a problem that neither medicine nor religion can solve by itself. Here is the broadening area where science and faith meet. (Or is science mostly faith?) There is a trend among doctors to take ministers into their confidence, for the "will to live" is far more than a mere matter of metabolism. . . .

Moscow's worst frost in a decade did not congeal the welcome Russian Christians gave the World Council of Churches five-man delegation, or keep 2,000 people from crowding a church seating 1,000. General Secretary W. A. Visser 't Hooft, of Geneva, declared that, despite differences, Christians the world around must achieve unity. He asked prayers for "such unity as will serve peace and better mutual understanding." These visitors (one American among them, Dr. O. Frederick Nolde of the Commission on the Churches on International Affairs) were really returning last summer's visit of two Russian Orthodox dignitaries to the Central Committee meeting in Rhodes. There were conversations with the leaders of Russia's 25,000,000 Orthodox communicants. Affiliation with the World Council is not far distant. . . .

Our fellow Methodists, the Free Methodists (who became free of episcopal leadership in 1860 and now have bishops), have placed first again in giving. The Bureau of Research and Survey of the National Council of Churches reveals that this 55,000-member denomination gave \$243.95 a member in 1958. The average for 40 churches was \$62.25, with our Methodist Church even below that (\$52.18). A breakdown shows that the average for benevolences was \$12.43; for congregational expenses, \$49.82; and for foreign missions, \$23.2. . . .

"Removal of discrimination, South and North" remains the nation's most pressing "unfinished business," according to leaders of the American Civil Liberties

Union. School problems are clearing up in Arkansas, Virginia, and Georgia, but not in Alabama and Mississippi. "Removal of discrimination in employment, housing, and public facilities continues in the South as well as in other sections of the country, where there are not only more and more Negroes, but also Puerto Ricans, Mexico-Americans, Asian-Americans, Indians, and Jews." In many Northern localities the problems grow faster than solutions, and the report adds that "much remains to be done before the North can justifiably claim it has shouldered its own share of a national and international obligation." . . .

The contaminated cranberry crisis, stirring up anxieties out of all proportion to dangers involved and even bringing down condemnation on the head of the well-meaning Secretary of Health, Education and Welfare, led one of our preachers, Rev. Wallace T. Viets, of Glens Falls, N.Y., to do some wondering. "There is no proof yet that the weed-killer on the cranberries would actually cause cancer," he wrote in his bulletin. "But 19 medical studies have produced evidence that the relationship between cigarette-smoking and cancer of the lungs is direct and unmistakable. Yet each one of us is promoting the use of tobacco, whether we like it or not, because tobacco is a crop 'necessary to our economy.'" Could it be that the growers and sellers of tobacco have considerably more influence with us than the busy cranberry merchants? . . .

Openings for 798 missionaries in 1960 are listed by Methodist leaders, who believe that every local church can be "an integral part of this mission, from its own altar to the ends of the earth." The 643 overseas opportunities run the gamut of missionary service and show how mission work has changed: 13 missionaries needed for communications (literacy, audio-visuals); 22 for business and secretarial work; 18 for agriculture; 92 for medical work in varied forms; 278 (the largest single group) for education, including theological; 221 for church and social work (with 84 for rural church development and frontier evangelism). Today the greatest need is for mature missionaries with experience in churches and church institutions, as well as in secular organizations. Some are being consecrated on January 22 at the annual meeting of the General Board of Missions. . . .

the cover

Glad that the job of moving is over are the Rev. J. A. Engle (left) and the Rev. Robert T. Henry of the General Board of Missions as this Methodist agency takes its place in the new Interchurch Center building in New York City. CHRISTIAN ADVOCATE photo.

COMMENT

Methodists in the Population Explosion

THE DARK threat of too many people (shades of Brother Malthus!) has us scared again, and we must find some usable methods of population control if we are to avoid a population explosion. In not round, well-fed figures, but gaunt, hungry ones, this means a world community of about 4,000,000,000 in 1980 instead of the present 2,000,000,000.

Now Methodists, whose Father Wesley came from a family of 19 children though he had none of his own, have long been interested in people. In Ceylon, where the government suppressed malaria and stepped up the population growth to the astonishing rate of more than three per cent a year, we have a membership of 15,000 persons and a Methodist community of 23,000, all under the British Methodism.

In India and Pakistan we have a church membership of 820,000 with a community of 1,500,000 and an additional 171,000 members from the British Methodist Church in the Church of South India. In the Philippines we have 155,000 Methodists and a community of 245,000, in Malaya 35,000 members with a Methodist community of 75,000, in China, at latest count, 183,000 Methodists and a community of 289,450.

In all of these places except China, where the population growth is at the rate of 1,000,000 a month, government leaders are seeking means to stop or curb growth, for these are underdeveloped nations in which the economic system simply cannot keep pace.

We Methodists have a membership of 1,055,450 and a community of 1,946,250 in the various countries of Africa, where over-population is not yet a general problem. But the blessed ministry of vaccines, chemicals, antibiotics, and insecticides is cutting down the death rate. According to United Nations reports, in four decades the world will be 70 per cent Afro-Asian.

What, then, do we do toward the solution of this problem, which cannot be described in statistics? How can we, as a church, help improve the lot of the starved and near-starved in the underdeveloped countries?

We can take part in the birth-control debate, remembering that our General Conference of 1956 wisely put us on record in favor of planned parenthood "practiced in Christian conscience," but we ought to resist the present tendency to believe that contraceptive pills will solve the population headache. (See news on page 21 and *Together* for February for a sensible approach to this whole matter.) Nothing could be ranker nonsense than for Americans, imagining that birth control among the underprivileged can absolve the overprivileged from our God-given responsibilities, to let parenthood become involved with politics.

Nevertheless, we Methodists can continue our lively interest in population control here and abroad. We can support such organizations as the Planned Parenthood Federation of America, which sponsors research and dispenses information. We can encourage the training of foreign students studying the relationship of population to resources.

We Methodists can listen more carefully to our mission-

aries, telling us how difficult it is to teach primitive peoples the importance of limiting families. Many Christians among them are resigned to what they regard as God's will. And Buddhism, Hinduism, and Islam, not to mention primitive Animism, encourage the procreation of children, almost without regard to family welfare. Teaching of birth control must be done with an appreciating eye on individual and tribal pride, personal privacy, social taboos, and cultural habits as well as religious customs. The current idea that poverty is the only deterrent to the practice of birth control is nonsense.

We Methodists, and especially we who live in the midst of an economy of abundance, can do our conscientious best to help those who still live in an economy of scarcity. We can give aid without patronizing or pauperizing. We can move out in a bold program of consecrated, intelligent action for the poor, the handicapped, and the oppressed. After all, the church is "the community of those who care."

We cannot go any distance before we encounter the canard about foreign aid, nor can we look far before we discover that such aid for nonmilitary purposes (frankly, aid for them and not for us) is infinitesimally small. In the current national budget such nonmilitary aid amounts to \$2,191,000,000 or three cents of the taxpayer's dollar, while military matters take \$51,602,000,000 or about 71 cents. The United Nations Children's Fund, currently under a vicious attack, gets only \$12,000,000 annually from the United States. Of course it takes more than money, supplies, and even technicians to raise living standards.

Methodists can set for ourselves the stupendous task of exalting the family, glorifying the family, disciplining the family around the world so that the nurturing of children becomes a privilege rather than a burden. Thus a problem can be an opportunity, and family life can become a blessed means of transforming the family of nations into the family of God.

—THE EDITORS

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T. Otto Nall, *Editor*

Newman S. Cryer, Jr., *Managing Editor*

Floyd A. Johnson, *Art Editor*

Warren P. Clark, *Business Manager*

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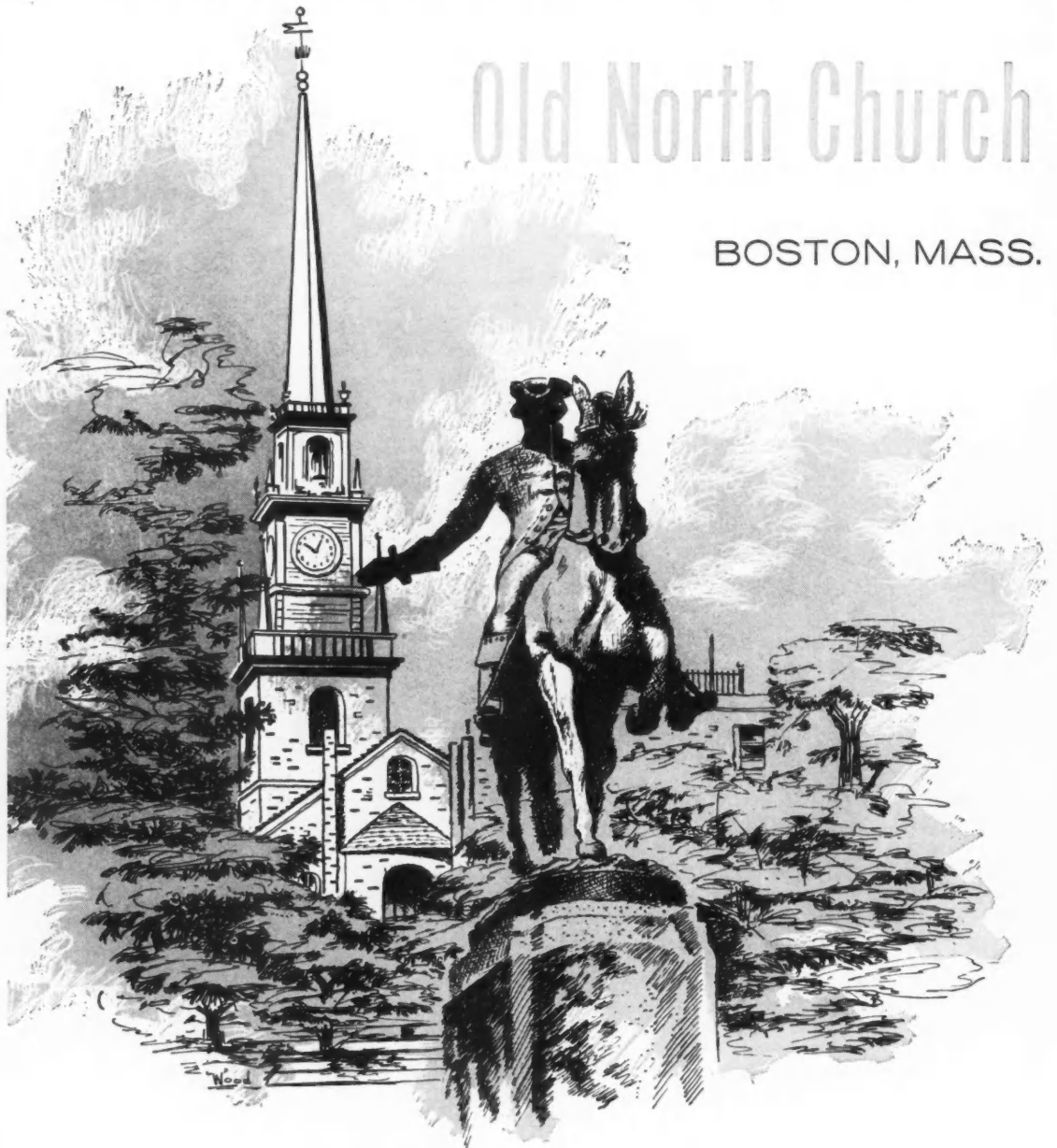
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E. Jerry Walker is pastor of St. James Methodist Church in Chicago, Ill., and a member of the General Board of the National Council of Churches of Christ in the U.S.A.

A Friendly Critic Looks at the National Council

By E. JERRY WALKER

The time may have come for the denominations to decide what they want the National Council of Churches to be.

AT THE registration table I was given an official blue badge with my name on it and a thick packet of materials that I carried into the ballroom of a New York hotel. I found a table with a few other Methodists as the general secretary called the two-day session to order.

It was a moment I had looked forward to—my first meeting as a member of the General Board of the National Council of the Churches of Christ in the United States of America.

We Methodists have 19 out of a total of 96 votes on this policy-making board of the NCC, and I was sincerely impressed with the honor of being one of 37 delegates sharing our 19 votes, especially as I became aware that virtually all the ministerial members of the General Board held executive positions within their denominations (10 of our delegates are bishops) while I am just a local pastor.

As successive board meetings took place in Chicago, Hartford, Minneapolis, Seattle, Detroit, and elsewhere at the rate of three each year, my humility gave way to a puzzling frustration. I began to sense that I was caught in one of the strangest struggles within Protestantism.

It was a quiet kind of controversy, like the build-up of pressures deep within the earth coming out in a distant volcanic eruption or a nearby earthquake. The tensions, not always obvious, slowly became recognizable in debate and even more often in casual comments.

Churches are seeking almost desperately to know and understand themselves and each other—and that produces tensions. After all, the National Council is the attempt—the dream—of Protestantism to reach beyond denominational divisiveness toward a new identity.

That this is not a simple process is evidenced by the comments of the general secretaries of two Methodist boards who are members of NCC's general board.

Said one, "The most important single fact about the NCC is that, if such a

Council were not in existence, it would have to be organized. The non-Roman churches desperately need an organization whereby they can do together those things which are better done together than separately."

The other commented: "The National Council engages in a great many functions which ought to be left to the denominations and which would be much more effective in denominational hands. We Methodists often pick up the tab for doing things which we already are doing for our own people."

THIS is not just a problem in organizational procedure. It is the expression of a fundamental difference in church philosophy. It seems to me that the strategic question is this: How far should a denomination go in giving up its own prerogatives and identity in order to create an image of Protestant unity?

Prior to the forming of the National Council in 1950, Protestantism, while suffering from its divisiveness, was recognizable as a series of autonomous denominations. For certain purposes interdenominational organizations had been formed and professional staffs employed to accomplish specific program functions, such as the Foreign Missions Conference, the Home Missions Council, the International Council of Religious Education. These were the servants of particular Protestant interests, shared in by the corresponding denominational boards.

With the forming of the NCC all these organizations were brought under one roof. It seems that this meant a co-operativeness not only of similar boards and agencies across denominational lines, but of whole denominations. While it continued through its divisions and departments to serve the specific interests of boards and agencies, the NCC now found it had two additional roles: (1) To speak to church people, working "constantly to make Christians aware of the central unity of their faith;" (2) To address the

secular and non-Protestant world "as a united voice on public matters of Christian concern to its constituent churches."

Perhaps these aims have been more visionary than practical. That it has not accomplished these goals in the minds of the 38 million church people in its member denominations is obvious. Laymen know little if any more about the NCC than they read in the secular press, and with which they frequently disagree.

For example, on the NCC position on Right to Work laws, an executive of United Church Men told the General Board at a recent meeting, "Eleven out of 12 laymen I now meet across the country are opposed to this NCC statement. The church does not have a role in advising government, labor, management, or other secular groups. Such issues are none of the church's business!"

How can we speak as a united voice?

Perhaps at no point has the Council come under so frequent and severe attack as on the matter of public statements of a Protestant position. We see the Roman church making categorical, unilateral statements in many areas of social and religious concern, while we Protestants seem to flounder with a babble of many voices.

A Methodist, for ten years active as an officer of United Church Women, says, "Unless we talk as a group of united Protestants, we simply make no sense on national problems."

Out of our many divisions, how shall we speak in unity?

The machinery established by the NCC for making pronouncements is almost top-heavy with safeguards. The content of a proposed statement is circulated among all the appropriate denominational boards that are urged to study and circulate the documents further. The wording is worked over by proper committees within the concerned division of the Council. It is next studied by a powerful Policy and Strategy Committee, which makes certain there is apparent agree-

ment. Then the statement comes to the General Board or General Assembly where it can be amended, referred, deferred, killed, or adopted.

Any statement dealing with housing, race, labor and industry, or similar matters is going to strike fire. And to compound the problem, the public at large does not seem to be aware of the ground rules which state, in effect, that only a pronouncement passed by the General Board or General Assembly is an official statement of NCC opinion.

When a division of the Council holds a study conference, such as the World Order Study Conference in Cleveland, the results are heralded by the secular press as the opinion of the NCC. Of course, this is not so. It is neither the official opinion of the Council nor of the denominations. (My own Annual Conference, for example, voted overwhelmingly in opposition to the Cleveland recommendation that Red China be considered for membership in the United Nations.) How united is our voice?

WHILE public statements attract more attention, the really basic engagement is at a different level. It is taking place in the no-man's-land between the poles of denominational sovereignty on the one hand and the delegation of prerogatives to an ecumenical agency on the other.

This encounter is not one in which the church at large, the 38-million Protestants and their local ministers, are engaged. Indeed, we local people are hardly aware of what is going on. We have delegated and re-delegated policy-making responsibilities until it is possible that the NCC may not only develop a life of its own on a leadership level, but that it may lose its integral rooting deep in the soil of the denominations from which it has grown.

The general secretary of one Methodist board sees in this "the ever-present danger that the leadership in the National Council might begin to consider this organization a super-church. There have been evidences of a desire to become an administrative agency for specific work."

The NCC staff, aware of this criticism, replies, "Council policies are established by denominational representatives. . . ."

But, in practice, the NCC has not always seen itself as the composite, the melting-pot of its member churches. Just one illustration: a pronouncement of the Council begins with these words, "The National Council of Churches renounces and recommends to its member churches that they renounce the pattern of. . . ."

The very text sets the NCC apart from its member churches. It takes a position even though it may be inferred that the denominations do not all share in that position. Further, it recommends that the churches get into line and follow its lead. This is not simply a process of the

churches speaking through the NCC, it is the Council apart speaking to the churches.

The unresolved question is: How far do we go in seeking a common voice and a common program? Apparently, in some areas we already have gone a long way.

A view of the work of the 70 program units of the Council is impressive. Here denominational boards and agencies have co-operated for work in missions, produced a world literacy program in which a single textbook serves all denominations, developed curriculum for church-school literature, promoted radio and television programming, worked with migrants, established co-operative programs for youth, church women, and church men, held study conferences, and produced a host of other services.

A board member, after hearing the hour-long report of just one of the program units, turned to me and said, "It is so big. So involved. I simply cannot comprehend all that these people are talking about."

Many of our own denominational board and agency executives are no less perplexed by the extensiveness of the Council's activities. One said to me, "I no sooner get back to my crowded desk than there is another call to go some distant place for another NCC committee meeting. Sometimes I'm not sure whom I'm working for, The Methodist Church or the National Council."

This is more than a matter of double duty; it is a problem in duplication. Time after time, the Council produces literature, program, conferences, and research studies in areas where The Methodist Church already is at work. Does such duplication really serve our churches? A Methodist bishop I consulted thinks not. He writes: "To set up programs in competition to the denominations through

the NCC will only weaken the Council and the denominations."

THESE are evidences of the great struggle taking place in the middle-ground of the ecumenical movement. It is the effort to find at what points we can hold conversation across denominational structures, in what areas we can co-operate, and where there are programs that we can go all the way and actually delegate authority to a common agency.

From the perspective of a local pastor sitting on the general board of the Council, it seems to me there are several areas where Methodism needs to take a frank and objective look at its relationship to the National Council of Churches.

1. How much of our own Methodist program can we rightfully delegate to or duplicate through the NCC?

2. To borrow a phrase from our Board of Evangelism, are we really "getting full mileage" from our executives when they are asked to take similar leadership responsibilities in the NCC?

3. If we save the strength and time of our executives by delegating responsibilities at the ecumenical level to a professional staff, how shall we safeguard our own interests, making certain that the staff serves our needs rather than creating new program areas for us to finance?

4. Key to the entire problem is this: Should the NCC try to serve and speak for 38-million Protestants, or should it confine its work at the level of church leaders and executives?

If the NCC is to speak for Protestantism as a whole, channels must be opened down through the denominations so that local churchmen see themselves as a part of the NCC. To identify, they need to know more about it than they read in the newspapers. The present process of issuing pronouncements certainly must not be the whole answer.

Or, is it more realistic to recognize frankly that the NCC functions best as an association of executives and on the whole should let churches work for themselves through their denominations?

The general secretary of a Methodist board suggests: "Such an agency always tends to develop a life of its own. There tends to be sometimes a conflict between that life and the life of the churches which brought it into being. If there is such a conflict, the fault is the churches. They have control over the National Council. Their representatives determine its policies. The churches cannot avoid the fact that the National Council is what the churches make it to be."

Using this as our touchstone, is it not time that a careful appraisal is made by a representative group of Methodists to determine just what it is we want the National Council to be?

Along with our sister denominations, this is our opportunity. It is our responsibility. No one else can do this for us.



He's watching a sermon he did on film.
By permission, Register and Tribune Syndicate.



Thoughts of a Methodist bishop as a pastor of pastors.

PERSON to PERSON

By EDWIN E. VOIGT

IF I WERE to begin again as a bishop, I would concentrate on personnel. I would major on being a pastor of pastors. Throughout the consecration ritual for bishops there is the oft-repeated injunction, "Be unto the flock of Christ a shepherd." One cannot do this through an auxiliary, coadjutor, or whatever term we may employ for that functionary. So, I would concentrate on personnel if I were to begin again.

In earlier years the presiding elder made this his major responsibility. When the church changed his title to "district superintendent," it also changed his function. The *Discipline* now enumerates so many duties and responsibilities for him that personal relationships with the ministers on his district can be only a haphazard business at best. It is an incidental thing while he drives thither and yon and promotes 57 varieties of causes, end to end or all of them in *pot pourri*.

Poor Figaro! What a laugh he has given us at the opera. Figaro has now stepped down from the stage into the person of the district superintendent. The great piece of business which the church soon must face is what it really wants the district superintendent to do and who it wants him to be. Our present system is chaos, and any man who seriously tries to do all that the law of the church specifies would have a coronary early in his term of service.

All the more reason, therefore, that the bishop should be a pastor of pastors. Since he is required to make the final decisions, he ought to know his men so well that every decision is based on personal knowledge. Frequently an executive, either clerical or secular, is described as being a "good judge of character."

Whatever that may mean, the fact is that his decisions are either based on a hunch or on sure knowledge. If he works on a hunch, it is luck. Sooner or later, the percentages will catch up with him and he will have to hide his mistakes. The only safe basis for a decision is per-

sonal knowledge of a pastor as a person.

Do we get such knowledge by personnel records? Yes, perhaps, but it is easy to get cluttered up with a filing case full of statistics. Of course the records of a few basic facts are essential. For instance: How many people does the pastor normally receive each year on confession of faith? If the number is low, is there a justifiable reason? That goes beyond any statistic. Does the benevolence record of his churches reflect a sound stewardship emphasis? Have his Sunday schools grown or stood still? Such statistics should be available.

But there is much about a pastor that cannot be put into columns of figures. For instance: What has happened to the social conscience and the world outlook of his churches? Does he habitually take four or five "coffee breaks" a day? What rapport has he with the youth of the church, or is he a "one-age level" minister? In every family there are likely to be periods of anxiety and worry; how do these affect his service temporarily or fundamentally?

Such important matters cannot be discovered in percentages. And concerning them the executive needs to know, not guess.

The reader may suggest that the bishop can depend on the district superintendent for such data. Surely, he will want to do so. But district superintendents come and superintendents go. And they, like the bishop, are human.

Inside and outside the church, history offers instances to show that an executive cannot safely rely on the reports of others in making his judgments. The bishop must have his own facts to offset the advice of laymen trying to be "helpful," to supplement the reports of his own cabinet, to check against that chance district superintendent who yields to the temptation to play up the man he wants to release and to play down the one he wants to retain.

Or, the question may be asked: How can a bishop get to know 800 or 1,000 or 1,200 preachers? He can't. And that's something the General Conference needs to take a look at, too.

Or, there may be the fear that such

familiarity will cause some to take advantage of it. True enough, some would, but fewer than most of us would think. If the bishop lets this happen, he could be moved to another area—or retired. The church has all the authority necessary to deal with such rare instances. The positive advantage is the brotherly acquaintance and personal relationship between the minister and his bishop that reaches the depth of Christian fellowship and mutual trust. And this is the ideal relationship.

There is no little reason to believe that the pastors themselves yearn for such fellowship and need it. (The bishop needs it, too!) Sooner or later, every minister discovers, oftentimes painfully, that there is an awful loneliness about the ministry. Paul said that he made himself all things to all men. Nevertheless, between the lines of his letters it is easy to detect his consciousness of solitude. More specifically, his letters show how deeply he cherished the fellowship of a few congenial spirits.

Ministers, of course, tend to form such circles of intimate friends. But they need something beyond that. Each one of us needs a "father confessor"—and what a boon if we can share the worst of ourselves, as well as all the best, in trust and confidence with a superior officer—the bishop.

Such a relationship between pastor and bishop would obviate a legion of inhibitions and petty pretenses. There would be a relaxing and easing of edginess in a much more effective ministry, as well as a much better placement of pastors and other ministers. When a man is fencing with his bishop and putting up a front, the appointive officer can never quite know where that man's proper niche is, and the appointee always wonders what little trick he might have overlooked in his dealing with the appointer.

Fortunately, high relationships of this kind do now widely exist despite all the difficulties and with incalculably good results. If I were to begin all over in being a bishop, I would make personal relationship with the pastors in my area my main business.

Bishop Voigt serves the Dakotas Area, The Methodist Church, and is chairman of the General Commission on Worship.

PROTESTANT *mission* to NON-PROTESTANTS

By THEODORE LODER

*"Operation Understanding"
was positive but frank.*

THREE of us—clergymen of Wallingford—were talking about relationships between Protestants and Roman Catholics. We mentioned the fact that moves toward church union have made Protestants aware of their common heritage; aware, too, of their sharp differences with Roman Catholics. No longer, we agreed, can Protestants ignore the fundamental issues, or plead for toleration publicly while criticizing Roman Catholics in private.

On social problems, such as the restrictive state laws on birth control and the use of public funds to transport Roman Catholic children to parochial schools, Protestant churches and leaders have demonstrated some concern, though it is far from decisive. But the danger is that such concern will drift away from its theological moorings so that if, or when, the Protestant position on such issues is voted down by democratic processes, the Protestant churches will have nothing left to say. If Protestants are to be truly prophetic in dealing with social issues, their message must spring from their theology.

We, therefore, determined to develop a project called "Operation Understanding," an evangelistic presentation of key Protestant perspectives on theology. The plan had to be evangelistic because it had to be in keeping with the fundamental spirit and genius of Protestantism, and because a fairly high percentage of professing Roman Catholics have only a nominal allegiance to their church. Actually, their attendance patterns and religious unconcern mean that they are unchurched. They constitute a legitimate area for creative Protestant evangelism. But, since the topics proposed for discussion would be basically theological, devout Roman Catholics who were curious or involved in mixed marriages could attend the meetings without compromising their own convictions.

At every point Operation Understand-

ing was to make a positive statement of Protestant beliefs and not attack Roman Catholicism. Nonetheless, we made no effort to disguise or avoid discussion of the sharp differences between these two branches of Christianity. We saw that neither Protestantism nor Catholicism could define itself without taking the other into account.

Once we had worked out the general outline of our mission, we presented the plan to the governing bodies of our churches—two Methodist and one Presbyterian. Our people saw that one of the first benefits of "Operation Understanding" would be a deeper awareness of our Protestant heritage.

One of the pitfalls we encountered was that some Protestants could think of the mission as an opportunity to vent anti-Roman Catholic resentments and hostilities that they wrongly identified with Protestantism. Some even disapproved of the project because they thought it would cause ill-feeling among neighbors and fellow workers.

A SIMILAR but somewhat more sophisticated reaction came from several of the non-participating clergy who thought such a mission, which would involve newspaper advertising in "poor taste," would cause fruitless controversy. Some said, "It would be better to go on winning members from the Roman Catholic population in the quiet way we always have."

However, our three congregations endorsed "Operation Understanding" and we were on our way. Two of us did decide to hold midweek services for our own members on the same themes to be covered in the sessions for non-Protestants.

We then counseled with our own denominational headquarters. The Board of Education of the Connecticut Baptist Convention expressed a lively interest in our suggestions and sent money to support the project.

The Methodist district superintendent wholeheartedly endorsed the mission, and

both the Board of Evangelism of the New York East Conference and the General Board of Evangelism supported it financially as an experimental project in evangelism.

There were six sessions, one on each Tuesday evening during Lent a year ago. Circulars were mailed to all residents in Wallingford inviting them, if they were not Protestant church members already, to attend the "Operation Understanding" meetings and discover the vitality of the Protestant grasp of the Christian faith. There were newspaper advertisements—one in the local weekly paper, one in a metropolitan Sunday paper with wide circulation in the vicinity, and weekly advertisements in the daily newspapers serving the Wallingford area. Such advertisements included a 300-word exposition of the topic for the forthcoming meeting. Later we heard that at the office and shop and in the homes, Protestants and Roman Catholics heatedly discussed the contents of the advertisements. Apparently, Roman Catholics who did not attend the meetings read the advertisements and were introduced to Protestant thinking.

The hour-long meetings were informal and were held in the educational room of the Baptist Church. There was a lecture-type presentation of the evening's theme, and half an hour for questions and discussion. The attending group varied from 15 to 25 persons. A lively discussion period often carried over an extra hour.

WE THREE ministers met before the meetings each week to discuss the presentations. We shared ideas, often in sharp conflict, discovering that "Unity in Diversity" is a reality only when the diversity is honestly and penitently faced. Protestant unity at least on the local community level, we found, does not come primarily from fellowship among clergy nor church participation in projects which avoid doctrinal or theological issues, but rather through persistent, determined wrestling with exactly those

Theodore Loder is pastor of the First Methodist Church, Yalesville, Conn.

issues which have divided the churches. We, of course, know that such an exchange takes place on the World Council and National Council levels, but seldom on the local level.

The sovereignty of God and salvation for man through God's grace were the subjects of the first session. Here, we felt, is the distinctive orientation of the Protestant churches. God alone is all-powerful and perfect and since all persons and institutions are limited and imperfect, none can presume to speak for God or claim for themselves his authority. Furthermore, he exercises his power graciously, that is in such a way as to save man despite man's unworthiness.

This led naturally to the second session on justification by faith. Here we explained that man cannot achieve a right relationship with God by either moral behavior or obedience to any religious institutional requirements, but that he can only respond personally and directly to God in faith, that is by accepting and living in the right relationship that God offers him in Jesus Christ.

THE THIRD SESSION was devoted to the authority of Scripture in which we underlined the fact that there can never be one single, absolutely correct interpretation of Scripture to which everyone must subscribe. Instead, in the Bible man comes to know and trust the living God who speaks through Scripture, and each person has both the right and the duty to read and interpret the Bible for himself.

Even more radically, the church must constantly be cleansed, changed, and renewed by submitting to the message of the Bible, instead of trying to twist Scripture to make it say what the Church wants.

The Church itself was the subject of the fourth session. Here the emphasis was that the Church was born out of, and is sustained by the Holy Spirit, who is not limited in his activity by the dogmas or claims of any men or institutions.

The matter of authority of the Church turned out to be less crucial than the recognition that the Church has a mission to proclaim the "Good News" to all men, to promote the worship of God, to educate people in the knowledge of God and his gracious activity, to administer the Sacraments, to extend fellowship to men of every race and clime—all calling attention not to the Church but to the Lord.

In the fifth session we made an effort to spell out the day-to-day meaning of these key Protestant perspectives through a discussion of the priesthood of all believers, which decries the sharp distinction between the sacred and the secular world, and affirms that every Christian should live as a Christian, both in relation to God and to his fellow man, by

constantly fulfilling his priestly responsibilities and privileges.

The last session was spent in a discussion of what God requires of man, which is basically to love God with all his faculties and abilities and to love his neighbor as himself. Since love refers not just to what a man does but more specifically to what he is and why he does what he does, the moral life can never be reduced to a convenient set of rules.

AMONG those who attended, the response to "Operation Understanding" was favorable. Nearly 50 per cent are now regularly attending a Protestant church and most have indicated a desire to become members. Without exception, the attendants thought similar meetings should be held each year.

Of course, we ran into the matter of family involvements. Often the individual does not feel free to follow his own inclinations.

As one convert from Roman Catholicism commented: "I have a number of Roman Catholic friends who would be interested in the Protestant church, but they are afraid such an interest would hurt their parents and other relatives so deeply that it would disrupt all further relations with them."

Yet, we Protestants do feel the necessity of being aware of the complicated sociological and psychological factors which so profoundly influence the individual, the task of the Protestant church to confront unchurched Roman Catholics with the Gospel of Christ. Shall we do it at the risk of causing family rifts?

If the answer is "yes," we must be ready to deal with inter-personal and inter-family antagonisms and insecurities. We must know what to do when a daughter is set against her mother and a son against his father.

And then, there is the knotty problem of trying to communicate with those who are conditioned to a radically different understanding of what faith in Christ means. Protestants and Catholics through using the same words to talk of God and man intend very dissimilar meanings. Patient and persistent exploration is necessary to rediscover, to clarify, and to make relevant the essential truths conveyed by these words.

Finally, people conditioned by the claims of infallibility and the offers of absolute certainty made by Roman Catholicism have difficulty with Protestantism because we do not make such claims. It is hard, perhaps even for Protestants, to grasp the fact that man's faith is not after all in systems or theologies, dogmas, or churches, but rather in the God and Father of our Lord Jesus Christ. Still it is imperative that Protestant churches proclaim that "news" which in its full dimensions is "good" beyond our complete understanding, to men wherever and whoever they are.

Worth Quoting

EXTEMPORANEOUS preaching, to be effective, implies special fitness, physically and mentally—a readiness to see and catch the points as they present themselves. Extemporaneous preaching, however, is not to be confused with extemporaneous thinking.

—J. W. TAYLOR, South Carolina Conference, *Central Christian Advocate* (Nov. 1, 1959).

FAR MORE THAN most religions, Christianity asks every believer to use his mind. And every thinking Christian is to some degree a theologian.

—ROGER L. SHINN, *United Church Herald* (Oct. 29, 1959)

IN A REAL SENSE, on America's repentance and new devotion to God hangs the fate of the world. I am sure that America's repentance, the revival of true religion, will not come until we who call ourselves Christians are so significantly different from those who make no claim to be His followers, so much like our Lord in our willingness to serve and sacrifice, that we shall convince those outside the Church of the reality of the Christian religion. . . .

—W. TALIAFERRO THOMPSON, Union Theological Seminary.

THE MEAT, PORK, and poultry producers would quickly eradicate any toxic agent which would produce as much disease, crippling, and misery among their cattle, pigs, and chickens as alcohol does among human beings.

—ANDREW C. IVY, University of Illinois.

IT IS BETTER for someone to do what is in itself wrong but do it with a good conscience than to do with a bad conscience what in itself may be better.

—EMIL BRUNNER, *The Letter to the Romans*. (Westminster Press.)

IF WE EVER have a revival in America it will come from the pew instead of the pulpit. Get people to talking about religion as they talk about other things, and you have something.

—RALPH W. SOCKMAN at Hendrix College, Conway, Ark.

RECOGNITION is not so much an end to be sought as it is a side result of the pursuit of higher ends.

—S. H. JONES, *The Baptist Standard* (Nov. 4, 1959).

Points of Conversation

Between The Church of England and The Methodist Church

By FRANZ HILDEBRANDT

The following is the summary of a commentary on an interim statement in the conversations between 12 representatives of the Church of England and 12 representatives of the Methodist Church of Great Britain.

The conversations arose out of the Cambridge University Sermon, preached by the Archbishop of Canterbury in 1946, which proclaimed A Step Forward in Church Relations. In the sermon, the Archbishop invited free churches to consider whether they could "take episcopacy into their systems." The Methodist Conference decided in favor of such negotiations, subject to special assurances.

1. It is good to have conversations between the Church of England and the Methodist Church; it is bad to focus them on the "historic episcopate."

2. It is written: "One Lord, one faith, one baptism"; it is not written: "One bishop."

3. It is necessary to be united in the preaching of the Gospel and at the Lord's Table; it is not necessary to have one form of government binding upon all churches. (Wesley, 1747: "Why is it that there is no determinate plan of church government appointed in Scripture? Without doubt, because the wisdom of God had a regard to the necessary variety.")

4. It is certain that the ministry is based upon the will of the Lord; it is not certain that ordination by imposition of hands was administered to the apostles, retained as their prerogative, and transmitted by them to successors.

5. It is evident that bishops, elders, deacons are biblical names; it is not evident that the so-called threefold order of the ministry is biblical.

6. There is no difference of divine right or grace between the various orders, neither is the bishop the "proper" minister with the pastor as his "delegate." On the contrary, the basic ministry of the Church is the pastorate, with the bishop or chairman delegated to act as father-in-God (*pastor pastorum*).

7. There is no need for either British or American Methodism to take into

their systems another episcopacy than the one they already possess.

8. There are many forms of historic succession, episcopal and presbyterian, and none of these has a monopoly upon a personal link with our Lord; the promise of Christ is only to those who continue in his Word.

9. It is not enough to say that Methodist ministers were "owned and used by God"; they were not merely blessed, but called by him; they did not just "run," but were "sent."

10. Methodists are ordained to be ministers in the Church of God; their only "defect" lies in unfaithfulness to their orders, and the only conceivable supplement is a local induction service upon a man's entry into a new circuit—within the universal Church.

11. The office of the ministry is contingent upon the Word, not the Word upon the office.

12. The evangelical ministry is incompatible with the Romanist notion of "a priest in the Church of God," if priesthood indicates the intention of offering the sacrifices of Masses.

13. The visible unity of the whole Church of Christ can never be a compromise between Wittenberg and Rome.

14. Reformation is prior to reunion, and the norm by which the Methodist (not only the Methodist) ministry is bound and judged is not any so-called historic order, but the principles of the Protestant Reformation.

15. Because the altar is the Lord's Table, it is his will that it should be open to all who love him in sincerity. The "scandal of our divisions" at this point is not the fault of Methodism.

16. The fault of Methodism lies in the irreverence and infrequency of its communion services, not in any alleged irregularity of its ministerial orders.

17. The place for "corporate penitence" is intercommunion, and the time is now. If the Sacrament is a means of grace for the uniting of God's children, it cannot also be true that it is the end of reunion for which we must wait.

18. It is a fallacy to view the "historic" episcopate as a "gift" for the possible enrichment of Methodism when in fact it is a prerequisite for intercommunion. This is the yoke which neither our fathers nor we are able to bear.

19. It is a fallacy to speak of "freedom of interpretation" when in fact the making of future bishops is made dependent upon Anglican hands. St. Paul is unlikely to have allowed circumcision among the Galatians on condition of "freedom of interpretation."

20. It is a fallacy to expect that "digital content" (Benjamin Gregory) will ever make us, or even help us, to participate in each other's inheritance.

21. It is a fallacy to speak of the bishop as "a symbol of unity and continuity" when in fact neither of these were guaranteed by him in the past and when a new split is threatening the Church over "episcopacy in our system."

22. It is a fallacy to speak of an "act of faith" and the "leading of the Spirit" when the goal—acceptance of episcopacy—is so obviously known in advance.

23. It is a fallacy to speak of the "dying" of Methodism in scriptural terms when suicide is contemplated. The honest thing to do would be to join the Anglican Church.

24. It is a fallacy to imagine that Methodism returning to the "society" status could either find itself in anything like the mother church of the Wesleys or become anything but a "formal sect" with a predominantly pietistic emphasis.

25. It is a fallacy to regard the present scheme as ecumenical when in fact it is purely insular. Methodism would not become more catholic, but merely more British.

26. It is a fallacy to begin reunion with the so-called unification of ministries, and to expect any real progress in the parishes and circuits while we remain divided in doctrine, sacrament, worship.

27. It is a fallacy to think that "refusal to specify" our judgment on present orders and our ritual phrasing of any future ministerial commissioning can save either Anglicanism or Methodism.

28. True ecumenicity implies the mutual recognition (in the New Testament sense: I Cor. 16:18; Gal. 2:7-9; I Thess. 5:12) of brothers in the ministry. This must cover, as it does in the practice of the United Church of Canada, the ordinations performed by the churches in the World Council.

29. The true common ground between the two churches is the Book of Common Prayer with the Articles and Homilies, and the true way to union is joint worship, joint teaching, joint mission, and joint communion.

30. We are not sure that God is calling Methodism to reunion at any price. We are sure that he is calling us to our own foundations, to the "first works" of obedience and repentance, to the spread of scriptural holiness, and to faith in the living Word.

Franz Hildebrandt is professor of Theology at the Drew Theological Seminary, Madison, N.J. His article is reprinted from The Drew Gateway (Winter, 1959).

To find out if the Methodist preacher gets a living wage, *Christian Advocate* engaged Frederick A. Shippey of Drew University to get a sample of opinion. The survey brought more than 900 responses from Conference members.—Editors.

ADVOCATE

SPECIAL REPORT

Are Ministers' Salaries Adequate?

JUDGED BY SALARIES paid by the majority of our churches, the average minister should have no wife, no children, no dependents, no sickness, no education, no library, no insurance, no automobile, and no emergency needs. Judged by the expectations of congregations, however, the average minister must be an able speaker, skilled teacher, musical expert, trained counselor, master politician, athletic director, building expert, and top-notch executive.

How can these two sets of facts be reconciled? Maybe they can't be brought into harmony; but if not, what can ministers do about it?

There have been some studies. A well-known insurance company has surveyed 1,405 Protestant ministers. The National Council of Churches has released a penetrating study of the clergy. The newly constituted United Presbyterian Church investigated salaries along with other aspects of its ministry. Although the projects were conducted unilaterally, they constitute important pilot studies intended to open the subject for more intensive investigation.

The study we are reporting here is another effort in this direction. It is a survey of salary conditions in The Methodist Church, including Annual Conference members in all regions and Jurisdictions, from open country, village, suburban, and city parishes. Since cash salary is already public knowledge, this questionnaire procured confidential information on additional sources of income, personal financial obligations, and varying types of indebtedness. Clergymen reported on the professional work week and the number of miles normally driven in carrying out parish responsibilities. Finally, they discussed the remarkable correlation between salary level and opportunity for pastoral moves.

The Minister's Expenses

Thousands of Methodist ministers, utilizing their best efforts, are unable to earn a living. They simply cannot provide adequately for their families, and at the same time keep up with normal professional obligations without encountering financial hardship, or falling into debt.

Inasmuch as 98 Methodist ministers out of 100 are married and 75.3 per cent have children, household expenses properly belong in salary discussions. Besides, many parsonages house parents-in-law, sundry kinfolk, and refugees from Europe and Asia. (See Fig. 1.)

The minister must dress well and he must make parish visits in a reliable automobile. Usually the parsonage is

pre-empted for committee meeting use, requiring not only passable housekeeping concern but also attractive furnishings. The congregation has pressured the pastor into spending more money on automobile, clothes, and household furnishings than sound judgment dictates.

Today, 73.4 per cent of our Methodist ministers are in debt. This is 11 per cent higher than the average of all Protestant ministers (See Fig. 2). They owe for college and seminary education, accumulating medical bills, necessary household furniture, clothing, children's education, and the purchase of real estate for retirement. The *Discipline*, Par. 322, provides that the candidate for the ministry declare that he is not in debt so as to embarrass him.

Among those in debt, one out of two Methodist ministers owes more than \$1,200 currently. While indebtedness averages \$1,871 per minister, 7 per cent owe more than \$5,000. One minister out of six is in debt for \$3,000 or more. Ten years ago many of the same ministers were in debt. The median of indebtedness in 1949 was \$1,000 but the average reached \$1,576. Indications of the questionnaire are that the average now is higher, with \$3,771 reported in the Central Jurisdiction, \$2,109 in the Western and \$2,006 in the Northeastern. Low salary constitutes a prime reason.

Salary is not the reason the minister works. If it were, he would be selling his time and talent cheaply, for the Methodist minister averages 66½ hours a week. Men who

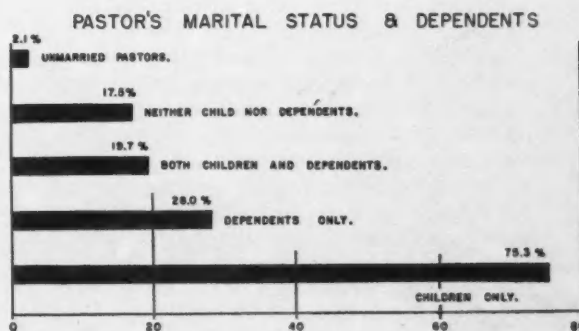


Fig. 1

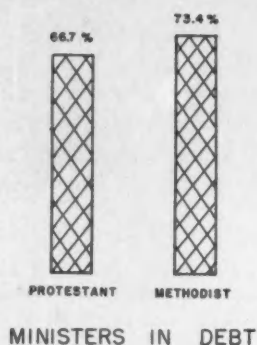


Fig. 2

have been in the ministry for 15 or 20 or 30 or 40 years work longer hours than the young men just commencing their careers. Pastors in larger churches and in higher salary brackets work longer hours than the beginners. Great numbers of veteran ministers average 10 hours daily, 7 days a week. Because of deferred salary raises and understaffing, the Methodist preacher can look forward to longer hours of work and more inadequate salary as he progresses.

The Methodist minister uses his automobile extensively—an average of 12,062 miles a year. Most pastors drive over 1,000 miles a month, with the average running higher in the North Central, South Central, and Southeastern jurisdictions, where the minister averages from 1,000 to 3,000 miles more driving each year.

What Income Includes

The Methodist minister's annual income includes: cash salary, parsonage, some expenses and perquisites. Cash salary averages \$5,288 in this sample of 900 ministers. But more than one half of the Annual Conference members receive less than \$4,800. Thousands of Methodist clergymen receive less than \$3,000.

Twenty-two per cent of our ministers have no parsonage. They must provide their own housing out of their salaries. Furthermore, many parsonages are too large, too inconvenient, and too costly to maintain.

One minister out of five receives help on parsonage utilities—water, light, and heat. Only three ministers out of five receive any subsidy for an automobile operated for parish use. And those who do get reimbursed for less than half of this heavy expense burden. Beyond this, only one minister out of five receives expense money for any other purpose. Yet the amount does not even make up the deficit incurred by operating an automobile in the parish.

Perquisites comprise voluntarily contributed sums for weddings, funerals, speaking engagements, professional writing, and so forth. A careful analysis of materials gathered through this questionnaire proves that this is greatly overrated. Not all pastors accept fees, even for new hats for their wives. Many who do accept fees expend the money for charity, or tithe it to the church. Moreover, approximately one seventh of the ministers are not even offered such money for services. Even in large churches perquisites seldom amount to more than \$100 a year.

The minister's income dollar is shown on the chart (See Fig. 3). As noted, the published cash salary averages 77.4 per cent of the pastor's total income from all sources. Provision of a parsonage adds 10.6 per cent. Auto allowance,

where provided, accounts for 5.0 per cent. Income derived from all other sources totals 7.0 per cent.

Using the pastor's total current salary as a base of 100 per cent, one study showed that the cost of living is 125 per cent, and teachers' salaries are 225 per cent. The income of the minister has lagged far behind the cost of living as well as income in other occupations.

Conclusions

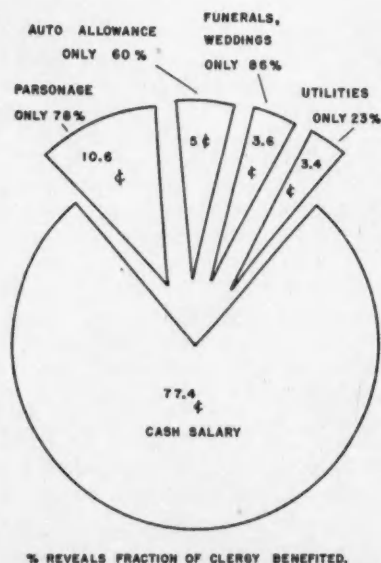
Five important findings emerge from this survey of over 900 Methodist ministers. Not one of the pastors participating wants to leave his task for another vocation. He is called to the ministry and will probably remain in it at all costs. Over and over again on the questionnaire there appeared the statement, "I am not complaining, but. . ." Yet, here are inevitable conclusions:

1. *Cash salary is too low.* It is pegged at the "level of humiliation," as a Western bishop tartly observed. How many churches balance their budgets at the minister's expense is not known, but pastor after pastor pointed out in melancholy detail that he cannot live on his income. It is too far out of line with the cost of living locally.

Inflation has caught the minister in a humiliating situation. Two dollars are now required to match the purchasing power of one 1940 dollar. By this test many salaries are below the level of 20 years ago. An unforeseen sickness, an unexpected dental bill, an increase in insurance premium or college tuition actually takes bread off the parsonage table.

2. *Salary raises are too little and too late.* Although many Methodist ministers have received salary raises recently, the amounts (5 to 9 per cent of cash salary) scarcely constitute a cost-of-living adjustment. Because basic cash salary has lagged far behind, due to deferred raises, the level of income remains too low even for today. Despite several raises across the intervening years, the pastor's income can buy less than two decades ago.

Many ministers have not received a raise since 1956. Infrequent raises in small amounts create the illusion of ad-



% REVEALS FRACTION OF CLERGY BENEFITED.

THE PASTOR'S INCOME DOLLAR

Fig. 3

vancement while compelling the minister to live at the level of subsistence year after year.

3. *Peak income* does not coincide with peak needs.

As in other professions, the ministry has a career point at which the individual receives his maximum salary. The preceding years mark the long trek from mere subsistence to the income peak; the following years point downward, terminating in retirement.

Unfortunately, the clergyman's heaviest burdens do not coincide with this salary peak. He needs an adequate salary, particularly at five points in his career: during repayment of college and seminary debts; when family medical expenses occur; during the times for periodical replacement of the wardrobe, automobile, and household furniture; when the children must be educated, and when he prepares for retirement. Failure to receive a salary reasonably adequate to these peak needs opens the trapdoor into debt. When debts begin to accumulate, the unwelcome alternative of employment for the wife and outside part-time work for the minister is forced upon the parsonage family. Indeed, occasionally, as in the frontier period, the Methodist minister has to drop out of the ministry for a year or two until financial obligations are paid, and wardrobe and car are replenished.

4. *Expense allowances* are nonexistent or too low. Even in the face of low basic salary and infrequent modest raises, the local church defaults in its responsibility for professional expenses. The automobile allowance (and only three pastors out of five receive any) averages \$518 per pastor per year, yet the minister needs twice that amount to drive 1,000 miles per month in parish work.

Moreover, only one minister out of five receives additional expense money for any other purpose. The amount allowed here averages about \$500 a year. Thus, for thousands of Methodist ministers, expense allowances are either nonexistent or too low. Left completely out of consideration are other heavy, normal professional expenses: books, magazines, travel, and necessary in-service training.

5. *The salary curtain remains.* One hears of the Iron Curtain and the Bamboo Curtain in international affairs. Now we learn that in The Methodist Church there exists a Salary Curtain. Clergy everywhere report that current salary determines the pastor's next appointment.

This condition is variously referred to as "level of itineration," "guided promotion," "salary-typing," "closed brackets," "salary pigeonhole," and "caste system." Overwhelming consensus condemns the process which "freezes pastors at certain salary levels." Ministers report that they are forced to move within a specific salary band because some administrator has "rated the pastor and left him there." Only with great difficulty does the pastor break through the Salary Curtain to the next income bracket.

Due to an inordinate emphasis upon salary as the criterion of professional effectiveness, ability, and merited status, the pastor's attention is diverted from the spiritual task. If the minister cannot move in order to relieve his financial situation, then he is hurt by the Salary Curtain.

According to this survey, there is no desire among our ministers for the abolition of the Methodist appointment system. Rather, there is need to loosen it up sufficiently to permit easier movement into the higher-salaried churches.

Many ministers think that such a reform would go a long way toward democratization of the system. The rank and file of clergy live and hope; sure that ability, productivity, and promise will not be overlooked in The Methodist Church.

My Lover's Quarrel with Methodism

By HALFORD E. LUCCOCK

*From an address to
New York East Annual Conference.*



I HAVE a lover's quarrel with The Methodist Church. I have been at some pains to express in print my lasting and great love for the Church—but a lover's quarrel is all right since it is necessary to a warm and lively love affair.

I think The Methodist Church is top-heavy with supervision. Also, some of its machinery is obsolete—the system of double ordination, for instance. Let us put our requirements for entering a conference as high as we can. But once a man is accepted, let us pour holy oil on him and ordain him and let him loose.

Much of the appointive system is obsolete. Of course the appointive system is the Ark of the Covenant, and the penalty for touching it is death! But this system fails in cities.

More than that, we are operating two systems. One is for the large churches that choose pastors for themselves. The other is for small churches that take what is set before them.

The same thing applies to the preachers. This is not democratic and it is not particularly effective. The steady loss of men leaving the church because of this system is incalculable.

Another thing: There is a strong feeling among ministers and laymen that there is far too much regimentation in The Methodist Church. The church has a habit pattern of drive after drive, crusade after crusade, quota after quota.

No one knows where it all starts. Of course, as a Christian church, we ought to be desperately concerned with the work of the church at home and around the world, but surely our work could be done without compelling all the churches to do the same thing in the same way at the same time.

It results in the pastor being so loaded with regimented drives that he has little time left for the work of preaching. The most precious asset of the church is the preaching power of its ministers. If the minister is to have time for preaching at his best, he cannot do all that is asked of him by campaigners.

I have remembered all my life a word spoken to me at my ordination. The bishop's address to the incoming class was wonderfully eloquent—and wonderfully long. The candidates stood there trembling. He finally reached a dramatic climax and shouted, "Now go out and work your heads off!"

As I went falteringly down the aisle, a retired minister called me over and whispered something that I have never forgotten. He said: "The bishop told you to work your head off. Don't you do it. You may need it sometime!"

*Read the view of this parsonage couple;
compare it with "Martha's" report on page 16;
then let us hear your answer to the question:*

Is the Parsonage System Obsolete?

By ROGER and EVELYN HUEBNER

I'M SORRY, Honey. I've done everything I can do. The parsonage committee says, 'No. There just isn't money.'

"You mean there just isn't any interest! No one cares how we live."

"I know, but if . . ."

"But if what? But if we will just have patience . . . wait a little longer. . . . That's all we do. We'll go on using secondhand furniture, an inadequate refrigerator, a kitchen that needs painting. Really, I've had just about all I can stand!"

A conversation unbecoming of a minister and his wife? Perhaps, but similar conversations happen. Maybe you have heard them in your own parsonage. The frustration of living in a home that is not really their home is marked in the troubled brow of the preacher-husband-father who desires to provide for his family. It shows in the tearful eyes of the young mother who doesn't know which way to turn. She wants to be a homemaker, but can't.

This raises a question: Is the parsonage system obsolete? This is a question churchmen ought to face, and either improve existing conditions, or replace the parsonage system with something which is better.

Most Methodist churches provide a parsonage for their minister and his family. The parsonage committee is elected to recommend necessary improvements and needs to the board of trustees or the official board. The Commission on Finance also is involved in any move to-

ward progress. If any major job is to be considered, the Quarterly Conference is consulted. Eventually the parsonage committee acts.

There are liabilities in this plan. The most obvious is that it is cumbersome. In the average American home when a husband and wife see a specific need the family budget is appraised. And, provided the budget will stand the expense, the need is met. Not so in the parsonage. Here, requests for improvement must be carried diplomatically to the parsonage committee. Cleared by the committee, the matter is taken up with the arms of the church that deal with money matters. Finally a volunteer crew is commissioned and specific work is carried out for better or for worse. The voluntary workers may be professionals at the job or not.

But there are other snags. Perhaps most acute is the threat to the integrity of the minister and his wife. The parsonage family apologetically asks for things that are needed. The pastor takes the furniture that Mrs. Jones has "donated" to the parsonage because she has purchased new furnishings for her home. He returns to the parsonage after the finance committee meeting to tell his spouse that she must wait another year for the refrigerator because there are more pressing needs which require the church funds.

WE LIVE in a day when financial security is important. A layman of the church may proudly say, "One thing I feel good about even if the pastor's salary is not as much as it should be: He doesn't have to pay rent out of the salary. We provide a parsonage." And the parishioner all too often dismisses all concern for the home of the pastor.

Those may be soothing words to the layman, but the minister is skeptical. He knows that, after 35 or 40 years of professional service to the church, he will not have a home he can call his own, nor will he have equity from which to draw.

What alternative is there? The minister and his wife can be firm with the parsonage committee and other groups dealing with parsonage affairs. Certainly, if improvements are to be made, they must start there. But this is risky. If the parsonage family is too conscientious, the laity are quick to criticize. But also there will be criticism if requests for improvements and repairs are not made. The property runs down. The appliances get old. The furniture wears out. And the people see. The best course is to ask for improvements and replacements in the parsonage and to take whatever criticism comes.

However, it seems to us that there is an even better way—better for the church and better for the minister's family. Let the local church provide a housing allowance calculated in relation to at least three factors: 1) current rental rates in the community, 2) estimated payments for homes in the specific area, and 3) property taxes.

THERE are many advantages to this plan. The minister and his family would be allowed to live in the manner best suited to them. They would not be subject to the periodic investigations of critical outsiders. Allowing for reasonable closeness to the church, they would be able to live in the neighborhood of their choice.

Home tastes differ from family to family, ministers and their wives and children not excluded. The minister could paint his house the color he likes, and his wife could decorate and furnish the home to suit herself and her family.

In every Annual Conference in Methodism young families just out of seminary would have help in arranging for down payment and terms of purchase in the community of their first appointment. From that time on the family would be able to carry its own program. The local church would provide counsel through real estate laymen in the community when the minister and his family move. And when the dedicated clergyman is ready to retire, he would have the added financial security of a home of his own.

If, on the other hand, a minister and his wife choose to rent their home, let them rent.

Is the parsonage system obsolete? We think so, and we think we have a responsibility to help provide a better one. Both we and the people we serve will feel better when we have worked out more adequate plans for housing the preachers of this denomination and their families.

Roger H. Huebner is minister of the Woodcrest Methodist Church in Los Angeles, Calif. His wife, Evelyn, assisted him in the writing of the above article.

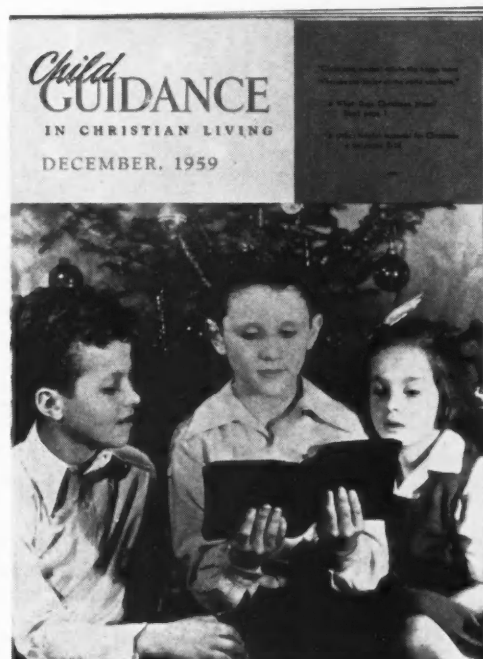
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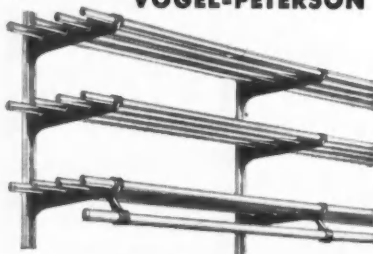


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What's Good About the Parsonage System?

For Mrs. Preacher



PERHAPS "obsolete" is not quite the word to describe our parsonage system, after all. While we have heard no one argue that there is not room for improvement, some parsonage wives tell us the present plan has merit.

According to replies that came in response to our recent query few ministers and their families have any real desire to own or rent their homes. Most do not stay in one parish long enough.

"A system which would let the minister rent or buy his own home would create untold problems," Mrs. Kenneth Engelman of Appleton, Wis., advises. "In the first place we move too much to be buying and selling at every move. Then, too, the problems of upkeep, taxes, and insurance are all major ones that I'm perfectly willing to let the church take responsibility for."

"It is our opinion," she continues, "that adequate parsonages are the result of 'parsonage-conscious' church members." With her letter she sent us a copy of *Wisconsin Conference Standards for the Parsonage Home*, a neat little guide for building, furnishing, and keeping up the parsonage. It lists adequate standards as to size and equipment.

"Buying his own home might be suitable for a minister under the congregational system, where the minister often stays in one location for many years," Mrs. Thomas Bare of Spring City, Pa., tells us. "But in our Methodist system, which is continually moving its clergy from place to place, it would be most impractical and next to impossible to own the home. Renting would not be satisfactory, either. This would be uneconomical for the church since, under this system, the church would have to boost the minister's own salary a tremendous amount just so he could pay the rent."

And now hear Mrs. Robert Goldston of Thomasville, N.C.: "With the present system of pastoral appointments of approximately four years, I feel that the parsonage system is the best method of housing Methodist ministers and their families. To have the problem of selecting and financing a different home every few years would be difficult indeed."

From Middlefield, Ohio, Mrs. David

A. Buckey writes: "Taking all thing into consideration, I believe the parsonage system is not obsolete. We just have to realize the needs of ministers' families and try to fulfill them."

The condition of parsonages seems to vary, but these ministers' wives consider the situation far from hopeless. "Our experience," Mrs. Buckey says, "has been that the homes, though not always the most recent construction, are comfortable and roomy." She goes on to report that the kitchen equipment has been in good condition and adequate, and that there has been concern by the parsonage committee to see that all is well.

"With one exception our homes have been fair-to-good, and the present one is very lovely," writes Mrs. D. R. Hunsberger, of Mullica Hill, N.J. The kitchens have been fairly modern and in workable condition, and an automatic washer is included in her present home.

Poor conditions do exist in some parsonages, of course, especially where repairs or renovations are made by the church members themselves.

"I am strongly in favor of standardizing parsonage equipment," Mrs. Hunsberger writes, and she believes that her New Jersey Conference is working toward that end. In her opinion, carpeting and drapes should be standard.

Mrs. Buckey lists standard equipment as stove, refrigerator, carpeting, draperies, downstairs lavatory, and two-car garage.

Refrigerator, stove, television antenna, and more book shelves would be sufficient standard equipment according to Mrs. Engelman. "I am not especially eager to see all parsonages carpeted and draped," she adds, for she likes her own hand-braided rugs.

An opposite view comes from Mrs. Bare, who writes that all parsonages in the Philadelphia Conference at present are equipped. "Curtains and drapes are furnished in only some parsonages, and I feel that these are items which should be supplied in all of them since the curtains which fit the windows of one parsonage might not fit the next."

Mrs. Goldston believes more items should be standard. "In my opinion (Continued on page 18)

The Nature and Authority of the Bible, by Raymond Abba. Muhlenberg Press, 333 pp., \$4.50.

Reviewer: HOWARD L. STIMMEL, minister of the First Methodist Church, Saratoga Springs, N.Y.

Like most theological books addressed to the so-called "educated layman," this one is over the heads of all but a small minority of the educated laymen in our American churches. Nevertheless, this is a valuable book to busy pastors who find difficulty in keeping up with the major findings in present-day biblical studies. The book will be of special value to ministers who have been out of seminary for 25 years or more.

The subject matter covers a wide scope. There are chapters descriptive of the content of the Bible. There are sections on such matters as revelation and history, the relation of myth and legend to history, the meaning of *Heilsgeschichte*, miracles, the witness of the Old Testament to Christ, differing levels of truth within the Bible, the meaning of the Word of God, and the significance of the Dead Sea Scrolls in our understanding of Christian truth.

The author's point of view is wholesomely conservative, but he is fair to the values in positions which he rejects. There is a good discussion of the inner unity of the Bible without any disparagement of the critical approach to the Scriptures, which the author accepts.

Many pages are almost a mosaic of quotations, a fact which this reviewer found a little tiresome. However, the author has integrated the quoted material with his own thinking.

The book is rich in homiletical suggestions, not in the sense of ready-made sermon outlines, but in the plowing up of the soil of the preacher's mind so that better sermons can grow. Here is biblical scholarship dedicated to the service of evangelism.

Light Beyond Shadows (A Minister and Mental Health), by R. Frederick West. Macmillan Co., 160 pp., \$3.75.

Reviewer: JAMES EDWARD DOTY, director of pastoral care and counseling, Indiana Area of The Methodist Church, Indianapolis, Ind.

I could not put down this book and read it in a single sitting. R. Frederick West, Disciples' pastor of Hillyer Memorial Church, Raleigh, N.C., has written of his nervous breakdown when he awakened to find himself five years ago in a mental hospital. The volume tells of his return to normalcy and to his pulpit which waited for his return after eight months of mental illness.

The strange world of confusion in a mental ward is accurately recorded, as well as the sense of estrangement from family and friends. In this autobiography-

Books

of interest to pastors

ical portrayal Dr. West pleads for a greater understanding of the "mentally ill as human beings, and for a greater love of God as the key." This he accomplishes with poignant accuracy.

Through this experience he maintains that his counseling load has sharply increased, for he has walked where many former mentally ill have walked and they seek his counsel. Crisis, he maintains, "makes a person deepen or splinter." He speaks authentically to ministers concerning their schedules, work habits, hostilities, and frustrations, in order that these areas will not cause a man to "bite off more than he can chew."

The Renewal of Hope, by Howard Clark Kee. Association Press, 190 pp., \$3.50.

Reviewer: W. F. DUNKLE, JR., pastor, Grace Methodist Church, Wilmington, Del.

The preacher in his parish pulpit has been likened by somebody to a transformer. His task is to step down the high voltage of academic theologians to get spiritual amperes which workaday folk may harness to light the lamps of their lives and turn the motors of their souls. But here is an academician, Professor Kee (Director of Studies, Drew University Theological Seminary), who is his own transformer. With clearest thought and simplest style, he treats eschatology without ever becoming technical or obtuse—a brilliant achievement when one remembers the vast, muddy flow that sprang so lately from Evanston.

When that Second Assembly of the World Council of Churches had raised the whole subject of eschatology once more into intellectual respectability many a parish parson longed to explore the subject with his people, say, in a series of Advent sermons. If he graduated from a liberal seminary any time from the twenties through the forties, he surely knew relatively nothing about this long overlooked area of Christian doctrine, and what Evanston published wasn't much help. Now Professor Kee does the job for us.

He also writes about some related subjects which no self-respecting liberal has thought about in years, and does so with unapologetic directness. For example, how long has it been since a reputable theologian has asked "Does the Devil exist?" Dr. Kee at least is not afraid to ask and to outline the answers of the

Christian hope which is triumphing over the evil that is an "ever-present reality."

Here, then, is a little book of refreshing clarity about a contemporary Christian concern. It should prove equally meaningful to the pew or the pulpit.

God's Image and Man's Imagination, by Erdman Harris. Charles Scribner's, 228 pp., \$3.50.

Reviewer: DONALD HARVEY TIPPETT, bishop of the San Francisco Area.

Erdman Harris is easy to read and he knows the field with which *God's Image and Man's Imagination* is concerned. In this book, he sets out on an ambitious venture, committing himself to the task of presenting man's many and varied "images" or concepts of God. He runs the gamut from crude anthropomorphism through the Bible, our Protestant tradition (including cults and sects and the God found in our hymns), to "the best we know," endeavoring all the while to discover the points of strength and weakness in each "image" and to contrast them with the God revealed by Jesus.

Author Harris is meticulous in his delineation of man's many concepts of the Divine, subjecting them to a severe cross-examination on the highest intellectual level. Throughout the book, he sends up danger signal after danger signal, warning against the careless use of symbols and pointing out the consequences, both good and bad, of taking them seriously.

Indeed, it seems to me that the author is more concerned about the implications of these concepts than he is about their validity. Many good people, he points out, have been misled by unwise statements made about God by preachers or by well-meaning friends. For example, in his chapter on "The God of the Theist," the author not only spells out the meaning of such terms as "personal God" and "Father-God" but even more particularly stresses the implications of such terms.

Neo-orthodox theologians may not care for all Harris has to say about man's image and God's, but they will join their more liberal brothers in agreement with his conviction that the concept of an anthropomorphic God is harmful in its implications. On the other hand, the image of a "super-personal-power" who can be thought of in terms of the best we know, who reflects the spirit we find in Jesus, "can make all the difference between life and mere existence."



Beginning April 27th 1960, the General Conference will convene in Denver, Colorado to review the progress and project the future of The Methodist Church.

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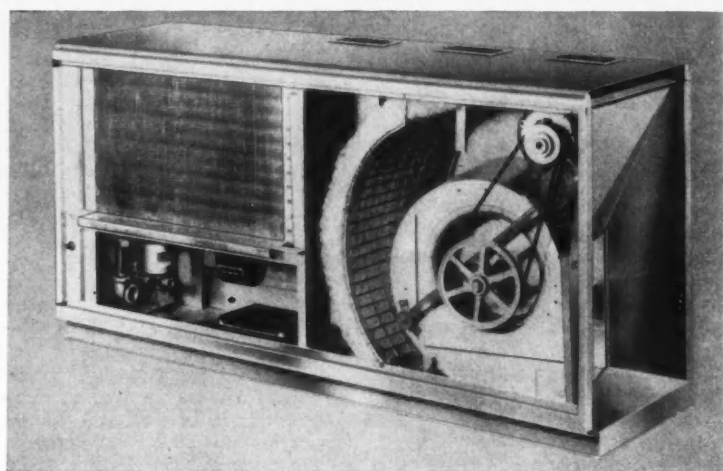
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(Continued from page 16)

furniture, curtains or drapes, and lighting fixtures should be provided for all rooms except one." One bedroom left unfurnished would enable the family to decide whether the need was for a child's room, guest room, or a family room.

Standardization to Mrs. Goldston also includes refrigerator, stove, washing machine, and all heavy appliances. The greatest problem connected with the parsonage system, she says, lies in the fact that furnishings are not standardized.

Twenty years ago it may have been the custom for parishioners to dispose of used furniture by donating it to the parsonage, but today it's different, according to Mrs. Bare. "In our own church," she writes, "this old custom has been reversed. Parishioners buy the old

furniture and repair it for their own homes, while the church replaces the old with new in the parsonage."

In the Wisconsin Conference parsonages are not furnished. "I am personally glad that our Conference does not furnish the parsonages as some do," Mrs. Engleman says, "I like having my home furnished to suit my taste." And in Middlefield, Ohio, the Buckeys also have their own furniture.

The greatest difficulty seen is not the present system, but what happens when the minister and his wife retire. Some couples are buying or look forward to buying small homes that can be used for vacationing now and for retirement when the time comes. This idea, they find, also satisfies the longing to have "a place of our own." —MARTHA

OPEN Forum

LETTERS TO THE EDITORS

Christie's Criticism of Carnell

EDITORS: Francis Christie's review of Carnell's *The Case for Orthodoxy* [Nov. 26, p. 16] misses the purpose and argument of a book that is one of the ablest defenses of a theological position that is making a comeback on today's scene. Actually, it is a defense of a movement, not a label, but the reviewer does not seem to understand that. Whether you call it New Evangelicalism, or Conservatism, or Fundamentalism, or Orthodoxy, the movement is the same.

Mr. Christie also questions whether a view can be Christian if it limits the ground of religious authority to the Bible. Such a position would question the Christianity of Luther, Calvin, and Wesley.

The Fundamentalist-Modernist controversy of some years ago left many on both sides suspicious and hurt. Only within the last few years have there been real efforts to open a discourse between the two camps, and this book is part of that effort. . . .

RILEY B. CASE

Methodist Church
Claypool, Ind.

Quadrennial Emphasis on Theology

EDITORS: How can our Methodist Church receive the challenge that Ernest W. Saunders sets forth in *A Challenge to Theological Maturity* [Nov. 26, p. 5]? For such a challenge to be heard officially would require committee consideration, referrals, memorials, consultation with boards, more referrals *ad infinitum*. By this time contemporary theological trends would be consigned to a history of Christian thought.

Perhaps Dr. Saunders can suggest how such a challenge to theological maturity might be incorporated into a quadrennial emphasis which would transcend goal-setting.

FRED M. REESE, JR.

Mount Zion Methodist Church
Central, S.C.

EDITORS: Thank God for Dr. Saunders! We need more of his kind in Methodism—men who have the intestinal fortitude and the spiritually-motivated intelligence to toss such a challenge to the church, with its well-oiled machinery and its well-disciplined cadre of inspirational operators. . . . I suggest that this article

be required reading for all leaders and General Conference delegates. . . .

CARL A. SATTELBURG

Methodist Church
Roselle, Ill.

No Unbrotherly Brothers

EDITORS: Serving as a woman minister, I have encountered none of the "unbrotherly brothers" mentioned by someone quoted in *CHRISTIAN ADVOCATE* survey, *The Women in the Methodist Ministry* [Nov. 26, p. 7]. Each minister in my area has been helpful, and those in the Boston University summer school for supply pastors have helped me very much. Could it be that sometimes women are too much in a hurry to be accepted in a new field?

WINIFRED M. MASON

Gouverneur, N.Y.

EDITORS: We have read your article with interest, for the American Association of Women Ministers is interested in equal rights for women in all denominations.

We are interested in people without regard to sex. It isn't whether one sex can do better than another in different phases of the ministry, but it is the individual minister and his or her ability.

About counseling, we do not feel that women or men are superior in this field. And it is the same with other phases of the ministry.

If a person has a call, the way will be opened for service, regardless of sex.

ELLEN B. SHAW

American Association
of Women Ministers
Blue River, Wis.

EDITORS: Your illustrations are, with one exception, from small congregations, and I am not sure that this does justice to the women in our ministry.

I am thinking of the Rev. Elsie Johns, who has ministered lovingly and long to the Clarenceville Methodist Church in Farmington, near Detroit. She is a local elder, and she has brought the church from "no members and no money" to 800 members, 625 in the church school, and a \$110,000 goal for a new building. . . .

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NEWS and trends

Sees 'Closer Relations' With Churches in Russia

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, predicts "closer relations" between churches in the USSR and the WCC as a result of a two-week visit behind the Iron Curtain.

Dr. Visser 't Hooft led a five-man delegation on a tour of churches in Moscow, Latvia, Estonia, and Soviet Armenia early in December.

While expressing optimism, he emphasized there had been no official negotiations with the Moscow Patriarchate of the Russian Orthodox Church or with the Lutherans, Armenians, and Baptists with whom the delegation talked.

"We still are in a period of getting to understand each other better," he said.

The secretary feels that the "get acquainted" process begun in August, 1958, at a meeting of WCC and Moscow Church representatives at Utrecht, Netherlands, will lead to more visits and exchanges of information. In June, 1959, two representatives of the Moscow Patriarchate spent four weeks conferring with WCC officials in Geneva.

He warned, however, that it was impossible to sum up simply the "very complicated" situation of the church in Russia.

"Every moment in a Communist country the Church exists in a situation that is not at all Christian, but based on an entirely other ideology," he said. "Moreover, there is active anti-religious propaganda."

"Given these known facts we were impressed by all this Church is and does. Within this framework there is a very intense spiritual life, a convinced faith and a developed and impressive worship."

Dr. O. Frederick Nolde of Philadelphia, director of the WCC Commission on the Churches on International Affairs and a member of the group, said the delegation stressed the WCC's position that "there must be freedom to advance constructive positions and to criticize governments when they threaten peace, justice and freedom."

The delegates spent two and a half days at Etchmiadzin in Soviet Armenia where they talked for the first time with the Supreme Catholicos of the Armenian Church in sight of famous Mount Ararat.



RNS Photo

Patriarch Alexei, head of Russian Orthodox Church (right) gives enameled box to Dr. W. A. Visser 't Hooft, WCC general secretary (left) during his recent visit to churches within Soviet Union.

Other members of the delegation were the Rev. Francis House, WCC associate general secretary, British, a member of the Church of England; Dr. Nick Nisiotis, assistant director of the WCC's Ecumenical Institute, Bossey, Switzerland, a member of the Greek Orthodox Church; and U Kyaw Than, Rangoon, Burma, Baptist, administrative secretary of the East Asia Christian Conference.

1960's: 'Decade of Destiny'

Bishop Marvin A. Franklin, president of the Council of Bishops, in his New Year's message called upon the nation's 10 million Methodists to make a complete commitment to Christ.

Terming it a "decade of destiny," the bishop called upon Methodists everywhere "to face the sixties with a conviction of the world's desperate need of God, with lowly and contrite hearts, penitent spirits, and complete commitment to the mind and will of Christ."

"There is no other way by which we can turn back the tides of crass materialism and atheistic communism and firmly establish the Kingdom of God among nations."

"In this epochal hour, Methodists everywhere are called to personal dedication to Christ and his Church and to march like a mighty army to magnificent victories. Our God expects us, one and all to do our best."

Wants Methodist Stand on Birth Control Reaffirmed

Methodism is expected to be called upon in 1960 to reaffirm its previous position on birth control through planned parenthood and to make a close study of the relationship between population, living standards and world peace.

Like most Protestant denominations, The Methodist Church holds that intelligent family planning is desirable. The recent birth control controversy with its political overtones resulting from the nation's forthcoming presidential election has brought forth action by at least one conference board and statements by some of the church's leaders advocating forthright support of planned parenthood.

The Board of Christian Social Relations of the Detroit Conference has called on the General Conference, which convenes in Denver, April 27, to reaffirm the position it took in 1956 on planned parenthood.

In a memorial adopted November 25, 1959, and submitted to the General Conference, the Detroit group further urged that Methodist representatives "support the principles of planned parenthood and population control in interdenominational, ecumenical, national, and international assemblies." It also recommended that the Board of Social and Economic Relations and the Board of World Peace (or, their successors) "make studies and issue material on the relationship between population and standards of living and world peace."

The 1956 General Conference declared "We believe that planned parenthood, practiced in Christian conscience, may fulfill rather than violate the will of God." (1956 *Discipline*, Par. 2021:3c.)

Bishop Gerald H. Kennedy feels that the only way for the Church to deal with the subject of birth control is on the basis of the sacredness of personality.

"What we have to ask ourselves is whether or not the use of birth control methods works for the bettering or worsening of human life," he says.

"I do not see how anyone who travels, reads books, or thinks, can fail to see that the exploding population of the world could destroy us. . . . It is about time that we got over being intimidated by a minority pressure group. Let the Catholic Church believe as it will and

coerce its members if it can. But let us make available to all the people in the world the knowledge about birth control if they want it, and let us give to all the people in the world the facts about population and the future."

Bishop G. Bromley Oxnam contends that the Roman Catholic hierarchy has injected the question of birth control into politics. He feels that public officials in high office contradict those who administer foreign aid, and have side-stepped a moral issue.

"It is unplanned parenthood that is a sin," he declares. "... the real truth is that celibacy, continence, or reliance on the rhythm system or medical means is just as much planning as is the use of artificial means."

Dr. Harold M. Brewster, medical secretary of the Board of Missions, says that advice and counsel on birth control and contraceptive devices are given in almost all of the mission fields, through maternity clinics or departments of hospitals. It is usually given on request.

Methodists Rank 42nd In Per Capita Giving

The Methodist Church was outranked by 41 American Protestant churches in per capita all-purpose giving in 1958.

A survey, made by the Department of Stewardship and Benevolence of the National Council of Churches, covered 49 Protestant and Eastern Orthodox communions. It showed 9.6 million Methodists contributed \$93,007,712 for benevolences and \$418,750,870 for congregational expenses—a total of \$511,758,582, or a per capita giving of \$52.80.

The Methodist Church, however, led all 49 bodies in the total amount of money received from members. In second place was the Southern Baptist Convention which received \$419,619,438 from 8.2 million members. The per capita average was \$51.04 and ranked 43rd.

Of the other over-million-member groups, the Lutherans, Missouri Synod, (1.4 million members) ranked 17th with an average of \$89.74; the United Presbyterians (3.1 million) were 20th with \$78.29; the Congregational Christians (1.4 million) were 27th with \$69.55; the United Lutherans (1.6 million) were 30th with \$66.45; the Protestant Episcopal Church (2 million) was 39th with \$58.33; the American Baptists (1.5 million) were 46th with \$45.03; and the Disciples of Christ (1.9 million) were 47th with \$41.17.

The highest per member giving—\$243.95—was in the Free Methodist Church (55,000 members). Next were the Seventh-Day Adventists (301,000) at \$217.31; the Wesleyan Methodists (36,000) at \$204.97, and the Pilgrim Holiness Church (30,000) at \$194.85.

The NCC tabulation showed giving is on the increase. The 49 reporting communions (37.5 million members) re-

ceived total contributions of \$2,352,159,290, an increase of more than \$145 million over the previous year when 52 groups (37 million members) reported.

Twenty-five years earlier, the per capita giving in the Methodist Episcopal Church was \$14.58, in the Methodist Episcopal Church, South, \$8.97. In 1938, the year preceding union, the figures were \$14.84 and \$11.29 respectively. No figures were given for the Methodist Protestant Church which joined the other two.

In the first year of union, Methodists gave \$75,608,889 for all purposes, or only \$10.27 for each of the 7.3 million members. In 1948, the figures were \$196,435,168 total contributions, 8.6 million members, and a \$19.16 average. Five years later, 1953, total giving climbed to \$314,521,212, the 9.1 million members giving \$34.36 each.

Since then all-purpose giving in The Methodist Church has been increasing at about eight to nine per cent each year, and preliminary reports show there will also be an increase in 1959.

Bishop Writes Open Letter

Bishop John Wesley Lord of Boston has sent an open letter to Superior Court Judge G. R. Grant, Jr., of Concord, N.H., asking "what is to be gained?" by sentencing Dr. Willard Uphaus to a year in jail on a civil contempt charge. The U.S. Supreme Court had upheld the citation.

Dr. Uphaus, 69-year-old Methodist minister and director of World Fellowship, Inc., had refused to give the state attorney general the names of persons visiting the Fellowship camp.

More than 100 other prominent clergymen have petitioned for suspension of the sentence.

Ask 'Good Neighbor' Deeds

Practical demonstrations of good neighborliness in the community are asked in the National Council of Churches annual message for Race Relations Sunday, February 14. It will be read in thousands of U.S. churches.

In far too many instances, the statement declares, love is not practiced in the current pattern of racial relationships.

Want Spiritual Report

Accounts of spiritual experiences in local churches are asked in this year's "most urgent" call for the *Week of Dedication and Evangelism*, February 28-March 6.

Pastors and members are asked to make a careful, factual report, on what took place in their own religious lives. These should reach Dr. O. L. Simpson, Commission on Promotion and Cultivation, 740 Rush St., Chicago 11, Ill., by April 5.

people going places

DR. ROBERT H. PARKER, superintendent of Baltimore's South District—named president of Wesley Junior College, Dover, Del., effective July 1. He succeeds Dr. J. PAUL SLAYBAUGH who is retiring.

THE REV. RICHARD HUNTER, staff member of the Board of Education, Nashville—now minister of education at Tarrytown Church, Austin, Tex.

DR. JOHN W. HARMS, executive vice-president of the Church Federation of Greater Chicago for 17 years—becomes general secretary of the Indiana Association of Christian Churches as soon as his successor is found.

DR. HARRY S. KOMURO, superintendent of the Hawaii Mission—appointed chairman of the new state's Interim Commission on Aging.

DR. MONROE VIVION, executive secretary of the Texas Conference—named executive director of the Texas Methodist Foundation.

THE REV. CYRUS B. HUTCHERSON, pastor of Arcadia Church, Paducah, Ky.—has returned to evangelistic work and moved to Montrose Park, Madisonville.

RALPH M. HUESTON, superintendent of Chicago Wesley Memorial Hospital—retired. His successor is KENATH HARTMAN, former assistant superintendent.

THE REV. GENE CARROLL, Vidalia, Ga.—new director of Methodist Information for Georgia. He succeeds Mrs. PHYLLIS STOUGH HEYBACH of Atlanta who resigned.

'Fact Book' Off Press

The *Methodist Fact Book* is off the press and may now be obtained through various branches of The Methodist Publishing House.

Known as the General Conference Edition, the central theme of the 216-page volume is *Twenty Magnificent Years of The Methodist Church*.

Probe U.S. Economic Problems

Key problems in U.S. economic life are being studied by local church members of major Protestant and Orthodox faiths.

The project is sponsored by the National Council of Churches. The five major topics are: Peaceful uses of atomic energy, employed women, moral aspects of inflation, farmers and city workers, and the churches' own economic and employment practices.

Not Much Time for Religion

Only a small percentage of the thousands of hours devoted to commercial radio and TV broadcasts is given to religion according to a survey made by the National Council of Churches.

The NCC during the week of November 1-7, 1959, studied the schedules of 141 commercial radio and TV stations in 11 major cities stretching from Boston to Portland, Oreg., and St. Louis to Birmingham.

Out of a total of 16,353 hours 39 minutes of air time scheduled for the week only 508 hours 48 minutes, or 3.1 percent, was given to sustaining (free) religious broadcasts.

Radio with 12,794 hours 20 minutes of broadcast time showed only 3.5 percent of its time devoted to "public service" religious programs. For TV, with 3,559 hours 19 minutes, the total was 1.7 percent. All sustaining programs of Protestant, Roman Catholic, Jewish, Christian Science and other church groups were included in the survey.

Differences in emphasis on religion by program directors were apparent. In Denver, for example, 5 TV stations allotted 4 hours 40 minutes to religion during the week studied, while Birmingham, with two TV stations, programmed 5 hours 30 minutes. In radio, with longer air time, Boston, with 15 stations, devoted 24 hours 13 minutes to religious programs and Philadelphia, also with 15 stations, allotted 44 hours 30 minutes.

Consider Christian Unity

The Primate of the Greek Orthodox Archdiocese of North and South America, Archbishop Iakovos of New York, is asking leaders of the church in the Western Hemisphere to meet in New York in March to discuss Christian unity.

The informal get-together will precede a larger Pan-Orthodox conference scheduled for July on the Island of Rhodes. The Archbishop has said that an Eastern Orthodox statement on Christian unity will be drafted at the Pan-Orthodox meeting and sent to the World Council of Churches and the Vatican.

Meanwhile reports from Beirut, Lebanon, state that Ecumenical Patriarch Athenagoras in Istanbul, top spiritual leader of 250 million Eastern Orthodox believers, plans to visit Rome as the guest of Pope John XXIII.

Roman Catholic circles say the report is especially significant in view of the Ecumenical Council called by Pope John at which Christian unity will be considered.

Dr. Roswell P. Barnes of New York, executive secretary of the U.S. Conference of the World Council of Churches, said in a year-end report "Public discussion of Christian unity has helped to

clarify both the meaning and the importance of the ecumenical movement."

Dr. Barnes reported "notable progress in understanding" during 1959, and added it has become obvious that Protestant, Roman Catholic and Orthodox churches recognize the urgency of a better understanding among themselves.

Hits Vice: Receives Threats

The Rev. Leonard Solt of the First Methodist Church, Bridgeport, Ohio, reports that he and his wife have received threats by telephone because of attacks he made from the pulpit on alleged wide-open bookie joints, gambling and prostitution.

He reports that one caller, a male, told him: "I'll put you in the hospital. You ran my girl out of town."

Several arrests for gambling also have followed the minister's charges and a bookie joint has been closed.

Bridgeport is across the Ohio River from Wheeling, W.Va., where a new police chief has been appointed to crack down on vice and gambling in the wake of an exposé of conditions made by Protestant ministers in the city.

11 U.S. Ministers in Wales

Eleven Methodist ministers from the U.S. are conducting the first visitation evangelism mission ever undertaken by Methodists in Wales.

The group, headed by Dr. C. Lloyd Daugherty, staff member of the Methodist General Board of Evangelism, is visiting circuits in the vicinity of Cardiff. The 17-day mission will end January 24.

The mission is being sponsored by the Board at the invitation of Dr. Maldwyn Edwards, chairman of the Cardiff and Swausea District, who about a year ago visited visitation evangelism in the U.S.

Others participating are: the Rev. Emerson S. Colaw, Elmhurst, Ill.; the Rev. Joe Andrew Harding, Salem, Oreg.; the Rev. Theodore E. Landis, Alexandria, Va.; the Rev. James McIntosh, Jamestown, N.Y.; the Rev. K. Morgan Edwards, Pasadena, Calif.; the Rev. G. Eliot Jones, Vicksburg, Miss.; the Rev. Ludvig Eskildsen, Kelso, Wash.; the Rev. Wayne A. Lamb, Paducah, Ky.; the Rev. William McLelland, Jackson, Miss.; and the Rev. Arthur P. Roach, Princess Anne, Va.

dates of interest

FEBRUARY 7-13—Annual Georgia Winter Camp Meeting, St. Simons Island (Epworth-by-the-Sea), Georgia.

MARCH 15-17—Annual meeting NCC Division of Christian Life and Work, New York, N.Y.

MARCH 22-APRIL 2—White House Conference on Children and Youth, Washington, D.C.

APRIL 19-26—Council of Bishops, Denver, Colo.

APRIL 24-MAY 6—Protestant Church Leadership Laboratory, NCC, Green Lake, Wis.

APRIL 27-MAY 11—General Conference, Denver.

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news digest

LAY SCHOOLS. Adult educational leaders of the Presbyterian Church (Southern) have endorsed establishment of schools of theology to give short courses to lay leaders.

CALVARY CHURCH of Lake Worth, Fla., received 63 members into its fellowship on conclusion of its 10-week *Total Enlistment for Christ* program.

FEWER CHURCHES. The Protestant Council of New York City reports fewer major Protestant churches in the metropolitan area than a year ago, but more congregations. Baptists lead with 14.9 per cent of the congregations; the Methodists are fourth with 8.6 per cent.

EXEMPTION? The Harrisburg, Pa., school district has asked Gov. David Lawrence to veto a bill which would exempt church parsonages and rectories in the state from local real-estate taxes.

CHRISTIAN STUDENTS. Donald M. Smith, missionary-educator in Kampar, Malaya, reports Chinese students in Methodist schools are showing increased interest in Christianity and that is being passed on to their parents.

WARNING. Five Protestant ministers of New Canaan, Conn., charge, in a warning memorandum to parents, that the youth movement "Young Life" is "fundamentally unsound and unhealthy" and a "teen-age church . . . directed by adults not answerable to any local group."

CHANGE LAW? The Ministerial Association of Athens, Ga., has asked the state General Assembly to change the law which closes public schools that integrate. It says such action "would have incalculably harmful effects" on young people and the community.

HITS LIQUOR EXPORT. Dr. Caradine R. Hooton, Methodist Board of Temperance secretary, has criticized France's decision to end import restrictions on whiskey from the U.S. Far more fitting, he said, would be new efforts to share our know-how and our surplus food.

LABOR CONCEPT CHANGING. The idea that labor is the most creative expression of daily life must be re-examined, said Dr. Kermit Eby, University of Chicago economist, before a conference on Christian World Missions in Athens, Ohio. The modern world is an automated world, he added, and the Judeo-Christian ethic on work has become obsolete.

Proposes 'No Basic Change' In Jurisdictional System

The 70-man Commission appointed to study The Methodist Church's jurisdictional system will recommend to the General Conference "no basic changes."

Instead, it suggests implementing the constitutional amendment, adopted in 1958, providing for legal steps in transferring local congregations from one jurisdiction to another. It also suggests authorizing the Board of Social and Economic Relations to study and recommend courses of action "to bring about within a reasonable time the abolition of the Central Jurisdiction's racial character."

Findings and recommendations of the Commission, reached after a four-year study, were announced January 7 by Charles C. Parlin, Englewood, N.J., the chairman, and the Rev. C. C. Bell, Lynchburg, Va., director.

Copies of the report have been given all bishops and delegates for study.

The Commission to Study and Recommend Action Concerning the Jurisdictional System was created by the 1956 General Conference to study racial segregation in the Church and the jurisdictional system "with special reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of the Church."

At present, the 9.8-million-member Church has six jurisdictions, five geographic and one all-Negro called the Central Jurisdiction, with 366,889 members.

"Unfortunately and erroneously," the Commission reported, "the jurisdictional system . . . has become for some a symbol of segregation."

"Actually, the Central Jurisdiction assures racial integration in the highest echelons of our Church—in the Council of Bishops, the Judicial Council, and in all boards, commissions, and committees . . ."

Immediate elimination of the Central Jurisdiction, it declared, would be "harmful to the Church, and especially disastrous" to Negro Methodists.

"If Negro churches are accepted in white conferences and Negro members are admitted into white churches," the report continued, "the Central Jurisdiction will disappear in those sections where this is accomplished. However, in large sections of our Church, Negro Methodists would be left without opportunity to be included in interracial churches and interracial conferences."

The Commission noted that only six Negro congregations have transferred to white jurisdictions since the permitting amendment was ratified two years ago, while 36 others are in the process of transferring. All are outside the South.

To achieve a "fully inclusive Methodist Church," the report recommends de-

velopment of interracial ministerial associations at the community level to plan the Methodist program, frequent pulpit exchanges, and organization of committees on interracial brotherhood in each Annual Conference.

Other Commission recommendations:

1. Affirm the right of jurisdictions to adopt their own policies as to promotion and administration by jurisdictional organizations.

2. Amend the constitution so that Jurisdictional Conferences shall meet (a) at the time and place of the General Conference, or (b) not more than 60 days prior to the General Conference.

3. Amend the constitution to provide that the minimum membership of the General Conference be set at 900 and the maximum at 1,400.

4. Amend church law to provide that bishops elected by a Jurisdictional Conference be consecrated at General Conference.

5. Amend the constitution to provide for a General Conference Committee on Episcopacy, composed of all members of the Jurisdictional Committees on Episcopacy, to receive, accept, and announce the assignment of bishops as approved by the jurisdictions, and to handle the transfer of bishops from one jurisdiction to another, under certain restrictions and when agreed to by the jurisdictions and bishops involved.

6. Authorize rotation of the General Conference site among the jurisdictions.

Observe 175th Anniversary

Not to promote a program, but to assess spiritual assets and liberties, hundreds of Methodists attended Lovely Lane Methodist Church, Baltimore, Md., December 27-January 4 to observe the 175th anniversary of the famed Christmas Conference.

Large Sunday and evening audiences heard Bishops Edgar A. Love, Fred P. Corson, Roy H. Short and G. Bromley Oxnam and Bradshaw Mintener of Washington, eloquently relate past heroes to today's needs. Mainly, however, the observance centered on a conference of 125 young ministerial couples, plus 20 others, from 33 states.

They joined in free-for-all discussions following addresses by the Rev. Dow Kirkpatrick of St. Mark's Church, Atlanta, Ga., Prof. Earl Furgeson of Wesley Theological Seminary, Washington, D.C., and the Rev. Ronald Meredith of First Methodist Church, Wichita, Kans. Their theme: *Exploring Our Foundations, Anticipating the Future, and Examining Our Faith*.

The conferees indicated they anticipated a "decade of dynamic discipleship," and declared their purpose was "to expend ourselves in His ministry to dying men in an unstable world."

They laid on the Communion altar \$325 for Methodism in Antigua.

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